

In 1800, however, the translation made by Z. Smith, very imperfect, translated it into French. Published by Harper & Brothers, 1871, states that it was written "in 1855 as an abridged reproduction of a very ancient Guide book which contained an account of the various divisions of religion and

For those who study the book it is full of interest. It shows us their conception of the world, their ideas of the future, and their notions of religion and worship. It is a very interesting and valuable work, and one which should be read by all who are interested in the history of the world and the progress of civilization.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 23, Vol. XLIII.

Monday, June 6, 1881.

Price One Penny.

DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

HISTORICAL EVIDENCES CONSIDERED.

In considering this part of our subject, we shall quote largely from such original Indian historical information as has fortunately survived the wreck of Vandalism, and escaped the destruction of the religious fanaticism of the early Papal clergy; under whose influence and promptings the records of the Indians were piled up by the cord and burned, in the presence of their owners; who wept bitterly at the wanton destruction of books, which had cost them and their forefathers so much time and patience to write and preserve. In quoting from copies and abridgments of original records still remaining, and from the writings of early Spanish historians, we shall endeavor to carefully compare them with facts, as recorded in the Book of Mormon, bearing upon the subject under consideration. In this manner we hope to be able to advance sufficient historical evidence to establish, in the mind of every thoughtful and

unprejudiced reader, the divine origin of the Book of Mormon, which has been preserved, brought forth and translated by the gift and power of God. In treating this subject we hope to be able, also, to throw light upon many important points of interest, which have and do still puzzle the minds of the thoughtful and inquiring of our enlightened age.

From whence came the ancient inhabitants of America? From whom did they descend? Whence their religious knowledge and civilization? These are questions which scientists, as yet, have been utterly unable to solve. Very many conflicting but ingenious theories regarding this interesting and important subject have been advanced. Some of these are attesting monuments of the wonderful imagination with which the writers are gifted; others show remarkable feignity in following preconceived ideas; others again manifest real bias induced by prejudice against well authenticated facts, in the vain endeavor to refute which some writers have expended

their efforts; while still others are written logically, expressing views strongly supported by judicious citations and well sustained by sound reasoning.

The researches of distinguished antiquarians, while challenging the admiration and receiving the encouragement of the civilized world, have, unfortunately, like the religious teachings of modern divines, only resulted in inducing greater diversity of opinion. Thus the Christian world rivals the antiquarian field of America, as a stage upon which to manufacture doubt, by man made doubly doubtful. In each we find teachers "ever learning, but never able to come to a knowledge of the truth."

That the Indians, before and at the time of the Spanish conquest, had very clear knowledge as to who they were; and that they came, at a very early date, over the great waters from a far distant country, wandering many years in the wilderness, suffering deprivations and untold hardships in their migrations, are matters so well established by the early historians that we can rest reasonably satisfied with their testimony, if we had no more, on these points. That they had a knowledge, we shall hereafter see, of the creation, the deluge, the tower of Babel, and of the confusion of the language which was caused there; and of the birth, crucifixion, resurrection and doctrines of Christ, as well as of the war in heaven, is equally clear. We shall hereafter see to what straits the early Catholic clergy and writers were subjected, in trying to account for the possession, by the original inhabitants, of this varied and far reaching knowledge.

Commencing with an account of the creation, as had among them, we will proceed to show the source of their information upon this and other important subjects. The "Popol Vuh," written in the dialect of the Quiches, was translated over two hundred years ago, by Ximinez, into the Spanish language, but was not printed. The Quiches of Guatemala, it is understood, eventually amalgamated with the Nahuatl nations of Central Mexico, but are believed to have been, originally, a branch of the great Maya family.

In 1860 Brasseur de Bourbourg, considering the translation made by Ximinez very imperfect, translated it into French. Baldwin, in his "Ancient America," published by Harper Brothers, 1871, states that it was written "in 1558 as an abridged reproduction of a very ancient Quiche book which contained an account of their history, traditions, religion and cosmogony."

For those who study the book it is full of interest. It shows us their conception of the Supreme Being and His relation to the world; it enables us to see what they admired in character, as virtue, heroism, nobleness and beauty; it discloses their mythology and their notions of religious worship; in a word, it bears witness to the fact that the various families of mankind are all of 'one blood,' so far, at least, as to be precisely alike in nature." (p. 192.)

"The account of the creation, with everything else in this cosmogony and mythology, is original, like the civilization to which it belongs. According to 'Popol Vuh,' the world had a beginning. There was a time when it did not exist. Only 'Heaven' existed, below which all space was empty, silent, unchanging solitude. Nothing existed there, neither man, nor animal, nor earth nor tree. Then appeared a vast expanse of water on which divine beings moved in brightness. 'They said earth!' and instantly the earth was created. It came into being like a vapor; mountains rose above the waters like lobsters, and were made. Thus was the earth created by the Heart of Heaven. Next came the creation of animals; but the gods were disappointed because the animals could neither tell names, nor worship the Heart of Heaven. Therefore it was resolved that man should be created. First man was made of earth, but his flesh had no cohesion; he was inert, could not turn his head, and had no mind, although he could speak; therefore he was consumed in the water. Next men were made of wood, and these multiplied, but they had neither heart nor intellect, and could not worship, and so they withered up and disappeared in the waters. A third attempt followed.

Man was made of a tree called Tzite, and woman of the pith of a reed, but these failed to think, speak or worship, and were destroyed, all save a remnant, which still exists as a race of small monkeys found in forests. A fourth attempt to create the human race was successful, but the circumstances attending this creation are veiled in mystery. It took place before the beginning of dawn, when neither sun nor moon had risen, and it was a wonder-work of the Heart of Heaven. Four men were created, and they could reason, speak and see in such a manner as to know all things at once. They worshiped the Creator with thanks for existence, but the gods, dismayed and scared, breathed clouds on their eyes to limit their vision, and cause them to be men and not gods. Afterwards, while the four men were asleep, the gods made for them beautiful wives, and from these came all the tribes and families of the earth" (pp. 194-5).

In "The North Americans of Antiquity," second edition, Harper Brothers, New York, 1880, by John T. Short, the author states, in a note on page 212, as follows: "The copy is stated ambiguously to have been made to replace the original 'Popol Vuh'—national book—which was lost. How a book that had been lost could be copied literally, the Father (meaning Ximinez) fails to tell us."

Speaking of the Quiches, the same author, referring to Brasseur de Bourbourg's *His. Nat. Civ.*, vol. i, pp. 106-6, and to Bancroft's *Native Races* vol. v, p. 21, both quoting from the Quiche MS., says (p. 212): "With loving and obedient hearts they addressed their prayers to Heaven for the gift of offspring. 'Hail, Creator and Maker! regard us, attend us. Heart of Heaven, Heart of Earth, do not forsake us, do not leave us. God of Heaven and Earth, Heart of Heaven, Heart of Earth, consider our prosperity always. Accord us repose, peace and prosperity, justice, life and our being. Grant to us, Hurakan, enlightened and fruitful, Thou who comprehendest all things great and small.'" The author, referring (p. 213), for a fuller account of the "strange, wild poetry of the Quiches," to Mr. Bancroft's (vol. iii),

says: "In the order of the Quiche creation, the heavens were first formed and their boundaries fixed by the Creator and Former, by whom all move and breathe, by whom all nations enjoy their wisdom and civilization. At first, there was no man, or animal, or bird, or fish, or green herb—nothing but the firmament existed, the face of the earth was not yet to be seen, only a peaceful sea and the whole expanse of heaven. Silence pervaded all; not even the sea murmured; there was nothing but immobility and silence in the darkness—in the night. The Creator, the Former, the Dominator—the feathered Serpent*—those that engender, those that give being, moved upon the water as a glowing light. Their name is Gucumatz the Heart of Heaven, God."

"The persons of the Godhead (see p. 214) having counseled regarding the creation of more perfect man, on the fourth attempt succeeded so that Verily, at last, did the gods look upon beings who could see with their eyes and handle with their hands and understand with their hearts; grand of countenance and broad of limb, the four lives of our race stood up under the white rays of the morning star—sole light as yet of the primeval world—stood up and looked. Their great clear eyes swept rapidly over all; they saw the woods and rocks, the lakes and the sea, the mountains and the valleys, and the heavens that were above all; and they comprehended all and admired exceedingly. Then they returned thanks to those who had made the world, and all therein was: we offer up our thanks, twice—yea, verily, thrice; we have received life, we speak, we walk, we taste, we taste and understand, we know both that which is near and that which is far off, we see all things, great and small, in all the heaven and earth."

*The name Quetzalcoatl (Nahua), Gucumatz (Quiche), and Cukulcan (Maya), mean, as translated, "feathered" or "plumed" or "winged" Serpent, which indicated not only power, but was "considered as emblem of the vernal showers." "The feathery vapors, clouds of summer are but the plumes or wings of the shower which the serpent symbolizes."—Short's *Antiquities*, pp. 272-3.

Thanks, then, Maker and Former, have been created, we are."—From the Father and Mother of our life, we Salt Lake "Contributor."

[TO BE CONTINUED.]

HINTS ON PREACHING.

The great and important duty of preaching the Gospel is of such vital moment, especially in this the last dispensation, that the elders to whom the labor is entrusted should certainly be willing at all times to take into consideration how they can most effectually perform it to the acceptance of Heaven, and to the salvation of the souls of men. Human nature is pretty much the same all over the world, as regards its main features, attributes and propensities. Conciliatory measures are generally more acceptable, and consequently more successful, than the opposite, in removing prejudice, and promoting confidence and faith in the doctrine about to be advanced. An open warfare need not be declared against the present convictions of an audience, in order to institute a more acceptable and truthful standard of Gospel life and practice. To give a congregation to understand that you mistrust their honesty of heart, their integrity of purpose, or their sound common sense, even if such were actually the case, would not be calculated to arouse the most pleasant reflections, nor to mould their minds into the most congenial humor for receiving the truths we have to offer for their acceptance. On the contrary, to apparently agree with them on minor and unimportant points, to go with them as far as the tenor of their road leads towards our destination, will better prepare them for going with us part way at least when the roads diverge. It is an old axiom that "if you go with your companion to the forks of the road, you can then take him whithersoever you will."

To figuratively fight and oratorically cudgel an assembly would hardly be considered the more certain method of allaying their antagonism to your doctrine, but rather to en-

gender a dislike of the speaker, and through him a contempt of his principles. A liberality of sentiment concerning the opinions of others, erroneous as they may be, will always induce a greater sympathy towards our own. There is probably nothing so repulsive to an audience as a dogmatical address;—an effort to coerce the public mind to our way of thinking by arrogant assertion, instead of convincing by argument, persuading by appeals to reason, and touching the heart by the sweet spirit of inspiration. The warfare of the Gospel is not waged against men but against error; and all its administrations are characterized by love for the human race who are the offspring of God. Its mission is to supplant ignorance by revealing knowledge, to cultivate acceptance of that which is good and true by showing its beauty and consistency.

The mind intuitively reverences that which is holy. The divine in man responds to the divine in principle, when advanced by an inspired speaker. Love begets love. But few there are who will not recognize kindness, and yield to a loving appeal to their hearts or reason, in preference to an attack upon their ignorance, wilfulness or stupidity. Notwithstanding the latter may be most apparent, still wisdom suggests that much should be ignored in the effort to infuse correct principle into a benighted, traditionated and prejudiced mind.

Another thing that should be regarded is, in all our arguments we should hold the fact prominently before the people, that God has revealed this Gospel from heaven; that it is for this reason it should be believed, rather than because we ourselves are convinced of its Scriptural correctness, or that our investigations have been more profound or our con-

clusions more just than others. Intelligent audiences do not like to be made to believe a doctrine simply because the preacher is convinced, without hearing the "strong reasons" which induced him to believe. Neither do they always regard his opinion as paramount because he may claim to have stood well in the community. He may, however, show what opportunities he has had for investigation of the subject in hand. Apt quotations from historical information found in his researches, will always interest and edify, as well as make a point in his argument. People naturally like to hear brief incidents narrated, the truth of which is established by some historical record. These, however, should be made as concise as possible, and directly to the point. Arguments lose force and effect, if we stray off from the subject to tell an out of place story. The hottest iron will "cool off" if the smith stop beating to go out and see a "dog fight." The minds of the audience should be kept intensely interested in our subject; and in order to effect this, their sympathy must be engaged. Illustrations best adapted to meet their own experiences should be used to portray any given idea, and if metaphors are introduced, let them by all means be appropriate and telling. We should never speak for the purpose of display. The individual who yields to this flimsy temptation defeats his own object. It deprives his efforts of that fervor—that warmth of self-conviction, and that earnest desire for the salvation of his hearers which are such aids to the preacher in making converts. Hence the telling effects of a strong testimony to the Gospel, showing not merely belief in the doctrine, but positive revealed knowledge concerning its truth. People may not always believe through hearing our testimony, but they may be led to an investigation and further inquiry into a doctrine so forcibly advanced and sustained. Furthermore, it is our duty to testify of that which we *do know* concerning this great work, that those who will not heed our teaching may at last have to face our testimony; and thus, by

having every opportunity of conversion, be left without excuse before the judgment seat of God.

On the manner of preaching the Gospel, we find a commandment of the Lord, published on the 120th page of the Book of Doctrine and Covenants, New Ed., in a revelation to Martin Harris, given in March 1830, through Joseph the Seer:—
"And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, among the people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt NOT talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, yea, even the Holy Ghost. Behold, this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life. And misery thou shalt receive if thou wilt slight these counsels; yea, even the destruction of thyself and property."

How plainly does this endorse the principle which is the subject of our article! Here is a direct commandment to not "talk of tenets," showing that attacks upon religious creeds are in the very nature of things calculated to arouse the worse kind of opposition, for Martin Harris was positively warned that misery should come upon him if he slighted these counsels; and that it would end in "the destruction of himself and property."

The Gospel revealed from Heaven is so broad and deep and high, that it furnishes ample scope for preaching, without spending time in analyzing and attacking the systems of religion that surround us; and when it is preached in the power and demonstration of God's Holy Spirit, its comparative beauties will be apparent to the honest seeker after truth. Let him make his own comparison between the Gospel revealed through Joseph, and the creed which he has hitherto believed as divine, and we doubt not the result will be made manifest in due time. By taking

this course the speaker will stimulate and promote the healthy action of the hearer's mind, will thus draw upon his good sense instead of arousing his combativeness; and his

heart touched as it were by the magic wand of eternal truth, yields willing obedience to the behests of Heaven, and blesses the hand that wielded it for his salvation.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

CHAPTER V.

OUR ANXIETY TO MEET A SAINT—
JOURNEY TO AKEMAN'S—A DREAM—
FIND MR. AKEMAN A RANK APOSTATE—HE RAISES A MOB—THREAT-
ENED WITH TAR, FEATHERS, ETC.—
I WARN MR. AKEMAN TO REPENT—
HE FALLS DEAD AT MY FEET—I
PREACH HIS FUNERAL SERMON.

In the early days of the Church, it was a great treat to an Elder in his travels through the country to find a "Mormon;" it was so with us. We were hardly in Arkansas when we heard of a family named Akeman. They were in Jackson County in the persecution. Some of the sons had been tied up there and whipped on the bare back with hickory switches by the mob. We heard of their living on Petit Jean River, in the Arkansas Territory, and we went a long way to visit them.

There had recently been heavy rains, and a creek that we had to cross was swollen to a rapid stream of eight rods in width. There was no person living nearer than two miles from the crossing, and no boat. The people living at the last house on the road, some three miles from the crossing, said we would have to tarry till the water fell before we could cross. We did not stop, feeling to trust in God.

Just as we arrived at the rolling flood a negro, on a powerful horse, entered the stream on the opposite side and rode through it. On our making our wants known to him, he took us, one at a time, behind him and carried us safely over, and we went on our way rejoicing.

We arrived that night within five miles of Mr. Akeman's and were kindly entertained by a stranger.

During the night I had the following dream:

I thought an angel came to us, and told us we were commanded of the Lord to follow a certain straight path, which was pointed out to us, let it lead us wherever it might. After we had walked in it awhile we came to the door of a house, which was in the line of a high wall running north and south, so that we could not go around. I opened the door and saw the room was filled with large serpents, and I shuddered at the sight. My companion said he would not go into the room for fear of the serpents. I told him I should try to go through the room though they killed me, for the Lord had commanded it. As I stepped into the room the serpents coiled themselves up, and raised their heads some two feet from the floor, to spring at me. There was one much larger than the rest in the centre of the room, which raised his head nearly as high as mine and made a spring at me. At that instant I felt as though nothing but the power of God could save me, and I stood still. Just before the serpent reached me he dropped dead at my feet; all the rest dropped dead, swelled up, turned black, burst open, took fire and were consumed before my eyes, and we went through the room unharmed and thanked God for our deliverance.

I awoke in the morning and pondered upon the dream. We took breakfast, and started on our journey on Sunday morning, to visit Mr. Akeman. I related to my companion my dream, and told him we should see something strange. We had great anticipations of meeting Mr. Akeman, supposing him to be a member of the Church. When we arrived at his

house he received us very coldly, and we soon found that he had apostatized. He brought railing accusations against the Book of Mormon and the authorities of the Church.

Word was sent through all the settlements on the river for twenty miles that two "Mormon" preachers were in the place. A mob was soon raised, and warning sent to us to leave immediately or we would be tarred and feathered, ridden on a rail and hanged. I soon saw where the serpents were. My companion wanted to leave: I told him no, I would stay and see my dream fulfilled.

There was an old gentleman and lady, named Hubbel, who had read the Book of Mormon and believed. Father Hubbel came to see us, and invited us to make our home with him while we stayed in the place. We did so, and labored for him some

three weeks with our axes, clearing land, while we were waiting to see the salvation of God.

I was commanded of the Lord by the Holy Ghost to go and warn Mr. Akeman to repent of his wickedness. I did so, and each time he raged against me, and the last time he ordered me out of his house. When I went out he followed me and was very angry. When he came up to me, about eight rods from the house, he fell dead at my feet, turned black and swelled up, as I saw the serpents do in my dream.

His family, as well as ourselves, felt it was the judgment of God upon him. I preached his funeral sermon. Many of the mob died suddenly. We stayed about two weeks after Akeman's death and preached, baptized Mr. Hubbel and his wife, and then continued on our journey. — *Faith Promoting Series.*

It is said that doctor Gehring of Landshut, in Bavaria, by means of an enamelling liquid, renders any species of stone or cement harder than granite. The process, it is further reported, admits of being applied to metal, which is completely protected from rust.

ATTAINMENTS.—So constituted is man that he generally values any attainment only according to the price it has cost him. Though things may have a fixed and intrinsic value, yet man appreciates them only as he is prepared for the enjoyment of them by previous exertion and experience. The literary man or scholar does not duly estimate the valuable acquisitions of a liberal education until he has reached them through the prescribed pathway of toil and experience, until he has encountered and overcome the ordinary difficulties of ascent up the hill of science and learning. So, in every sphere of human life, we are not apt to prize the object if we obtain it without expense.

ANointing IN CASES OF INFANTILE DISORDERS.—Dr. H. Guard Knaggs, F.L.S., has been testing, with uniformly successful results, the value of a very simple method of treating such infantile complaints as atrophy, bronchitis, convulsions, diarrhoea, febrile disturbances generally, and indeed all disorders of childhood which are accompanied by an unnatural state of the skin. The treatment simply consists in anointing with salad oil the whole surface of the body, from the crown of the head to the tips of the fingers and toes, the process being repeated every twelve, six, or even four hours, according to the urgency of the case. Of course the necessity of a long flannel gown or small blanket is obvious, and the fluid should be slightly warmed. The application of oil possesses the following immense advantages over the ordinary warm bath: (1) Skin-action is more completely and permanently restored. (2) The danger of reaction is avoided, for there is no sudden change of temperature; and, moreover, the sheet of oil protects the surface from atmospheric influences. (3) It acts as a fuel-food, not only preventing waste of tissue, but actually increasing the bulk of the little patient. (4) It does not depress, but, on the contrary, appears to exhilarate. The formidable affections above mentioned will frequently yield to this treatment, or, at any rate, show signs of abatement in from twenty minutes to four-and-twenty hours; but sometimes forty-eight or even seventy-two hours will elapse before any decided signs of improvement occur.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 6, 1881.

ACKNOWLEDGING THE PROVIDENCES OF GOD.

—o—

WE are informed in one of the revelations through the Prophet Joseph, that "against none is the anger of the Lord kindled, except those who *confess not His hand in all things*, and obey not His commandments." Probably on investigation of the causes of murmuring, fault-finding and other kindred evils which sometimes take hold upon the mind, it will be found that they are engendered through a lack of the observation of this great and blessed principle; and that if a due regard were paid to this as a requirement of the Gospel, we should be more happy and contented with our lot, and more richly blessed in our lives. An old maxim says, "a contented mind is a continual feast," and it conveys a truth which may be fully realized upon the principle of "confessing God's hand in all things." Once establish faith in our hearts that the Lord moves circumstances for our good, and operates upon all things for the benefit of those who serve him, and the pang of our sorrow is comparatively removed; the loss of friends, or wealth, or any other treasured object is regarded as the necessary decree of a kind Father, rather than the affliction of a hard and unyielding fate. We no longer flee before the face of adversity as from a cruel foe, but holding fast to our trust in Heaven, we stand the ordeal as a wise providence of God for our future welfare, preparing us perhaps for some great work, or cleansing our inmost hearts from some lurking evil. People are apt to lose sight of the fact that this earth is a sphere of probation and trial, that our qualities may be proved and our virtues estimated. We may be tried in this life in many ways. What would try one person to the heart's core, might probably not be regarded as a very severe affliction to another of different temperament. Hence some are tested in poverty, others in sickness. Others again in persecution for their convictions, and some are entrusted with power to see how they will use it, while a few are tried with wealth that they may manifest their nobility under temptations of a selfish character. But all these experiences are simply trials of our strength and courage in the right, of our faith in difficulty, and our feelings in adversity, designed by the wise decrees of the Almighty, probably long before we took upon us these fleshly tabernacles, and which we may have covenanted to endure as probationary measures, that we might, by overcoming them, gain an endless victory.

If the Savior had treated his buffetting, hardships and persecution as the result of a fate, from which he would like to be delivered, instead of the

great purposes of his Father for the salvation of the people; and his future glory, he would perhaps have yielded to the persuasions of St. Peter who, when Jesus declared that He must be slain, and raised again the third day, "began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." But the Savior saw it in a different light, for "he said unto Peter, 'Get thee behind me Satan: thou art an offence unto me: for thou savorest not of the things that be of God, but those that be of men.'" He seems to have taken this opportunity to teach his disciples a great lesson on this subject, for he proceeded to say, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Now if we ought to be willing to lose even our lives for the sake of Christ, we should certainly be willing to suffer ether and minor inconveniences and afflictions, acknowledging His providences who requires our obedience for our own exaltation in his celestial kingdom. But to do this requires faith—faith to see and "confess the hand of God in all things."

Much happiness may be drawn from a judicious effort to comprehend the Lord's Providences. Under the influence of his Spirit we can often see how events were brought to pass, changes effected, and happy results accomplished, through some occurrence which appeared like an insurmountable affliction at the time, and in our ignorance was perhaps the cause of murmuring and discontent. The Evil One is ever ready to throw the dark pall of bitterness over every dispensation of God's dealings with man; and when we yield to his advances will show us the gloomy side of everything in life, for his aim is to render us miserable, discontented, and rebellious against the will of Heaven. On the other hand, God is ever working for the salvation and eternal happiness of his people; and even those who reject his work and cleave to their wicked ways, he does all for them which is consistent with justice and the agency of man, to bring them into the paths of eternal life, and of true happiness and peace.

Hence the beauty of the revelation to Joseph Smith, that we should "confess His hand in all things." If matters don't occur just as we have expected, perhaps it is all for the best! God will overrule the disappointment for our good if we do our duty! If we sustain a temporal loss, we shall doubtless find it an eternal gain! If petty annoyances mar our peace, let us be calm and prayerful and humble! We are thus overcoming our selfishness, our irritability, our restless, peevish and uncompromising natures; and looking upward to the Great Pattern, are preparing our souls for a joy that is unceasing, where He dwells "who is touched with a sense of our infirmities, having been tried himself in all things." Let those who have not tried this panacea for sorrow, study to embody it in their daily practice! It is a Heaven-born principle, and will bring heavenly results. The Spirit of the Lord will help you to see the great objects of the Father in your experiences, and his providences in your affliction. It will open up to your minds as it were a new life, born of divine parentage and imbued with diviner attributes than that which has passed away. You will feel a readiness for every emergency, and while yielding obedience to a great requirement revealed from Heaven, will feel a resignation which no power can unsettle, and in time you will experience a peace of mind which Satan cannot disturb nor overthrow.

RELEASES.—The following named elders are released to return home with the company that will leave Liverpool on the 25th of June, in the *Wyoming*, Guion & Co. Line:

Samuel Roskelley, President of the London; Joseph Goddard, President of the Birmingham; George S. Grant, President of the Norwich; Thomas X. Smith, President of and Isaac Duffin Traveling elder in the Manchester; and John Millar, Traveling elder in the Glasgow Conference.

APPOINTMENTS.—John Cooper, President of the Nottingham Conference, is appointed to succeed Samuel Roskelley in the Presidency of the London Conference; George Stringfellow, Traveling Elder in the London Conference, is appointed to succeed John Cooper in the Presidency of the Nottingham Conference; Abraham Halladay, Traveling Elder in the Birmingham Conference, is appointed to succeed Joseph Goddard in the Presidency of that Conference; A. G. Barber, Traveling Elder in the Norwich Conference, is appointed to succeed George S. Grant in the Presidency of that Conference; and Moroni Brown, Traveling Elder in the Manchester Conference, is appointed to succeed Thomas X. Smith in the Presidency of that Conference. These appointments are to take effect on and from the 25th inst.

A COCOON-REELER WANTED.—The presidents of conferences and traveling elders throughout the European Mission, are requested to ascertain if a thorough Cocoon-Reeler, belonging to the Church, can be found in their respective fields. If any of the brethren know of one who is thoroughly competent, we desire to be notified at once, so that arrangements can be made to forward the person to Utah by the next company.

ABSTRACT OF CORRESPONDENCE.

President Joseph F. Smith writes from Salt Lake City on May 8th, 1881. We make the following extract from his letter:

"President Taylor and party (consisting of his counselors, Pres. Woodruff, Elders E. Snow, F. D. Richards, B. Young, J. H. Smith, G. F. Gibbs and others), enjoyed a very pleasant and profitable time during their visit to Cache Stake. After the conference was over, which held two days, the party divided, some going north and others south, and visited and held meetings at Hyde Park, Smithfield, Richmond and Franklin on the north, and Providence, Millville, Paradise, Hyrum, Wellsville and Mendon on the south and west of the valley, the circuit occupying from Sunday evening, May 1st, to Tuesday, the 3rd—the party all joining at Mendon on Tuesday evening. The following day (May 4th,) President Taylor and counselors, Pres. Woodruff, and Elders F. D. Richards, J. H. Smith and others returned home, spending a large portion of a very warm day in Ogden; and Elders E. Snow, B. Young and W. B. Preston continued the tour of the valley, intending to visit all the settlements in the western and northern extremities of the Stake, extending into Idaho. We found a most excellent feeling prevailing among the people in Cache, which, I believe, is generally the case throughout the Territory, and elsewhere. Elders F. M. Lyman and J. H. Smith attended the Wasatch Stake

Conference last Saturday and Sunday, have spent the week visiting in that vicinity, and yesterday and to-day are holding conference at Coalville, Summit Stake. It is expected, all being well, that the Presidency and some of the Twelve will attend the Sanpete Conference, on May 14th and 15th, and others the Morgan Stake Conference, on the same date; so, as you will see, all are busy. President Taylor's health is very good, as is also that of the other brethren. Elder O. Pratt is constantly improving in health, and Elder C. C. Rich is believed to be slowly mending. There never was, within my recollection, since 1848, a more flattering prospect, at this time of the year, for good crops and general prosperity, wherever I have been. In some places the grasshoppers appear to be coming out in numbers sufficient to cause a little uneasiness respecting the safety of crops, but this is the exception to the rule. Industry, peace, prosperity and happiness, present and prospective, seem to smile on this much favored land, notwithstanding the frowns, the ire, and the threatened wrath of the enemies of the Saints, who know that, while the world is arrayed against them, God is their true, undeviating and omnipotent friend."

By letter from Elder A. M. Musser, dated Salt Lake City, May 13, 1881, we learn that the Saints in Zion were enjoying charming weather; the cereals, vegetables, and fruit crops were very promising. In a few places, however, they were threatened with grasshoppers. Great numbers of men and teams were employed on new railroads in the north and south. Many tourists were arriving to visit the city of the Saints, of whom he says, "all seem pleased with our beautiful city, which, just now, is in holiday attire of great beauty and richness." Many new houses were in progress of erection. The health of the people was generally good. Apostle Orson Pratt was gradually improving. All of which is very interesting to the Saints in this land, who look to Zion as their future home among the people of God.

CORRESPONDENCE.

LETTER FROM THE BIRMINGHAM CONFERENCE.

Birmingham, May 27, 1881.

President A. Carrington.

Dear Brother,—Over one year has now elapsed since I left my little "Dixie" home away out in the west. Nearly half of that time was spent in the north-western States of America, and the remainder on the shores of Old England. After about five months' experience in the States of Michigan, Wisconsin and Ohio, Elder Geo. H. Butler (a young boy like myself,) and I left the latter State for New York City, where, a few days after our arrival, we were joined by a company of twenty-nine elders from Utah, under the presidency of

Elder Geo. Stringfellow. After taking a bird's-eye view of New York and Brooklyn, visiting the general points of interest therein, we, on the morning of October 19th, set sail for foreign climes, and, after an unusually rough passage of twelve days and fifteen hours, landed safely in Liverpool. Here our "little band" was scattered, some to the Scandinavian Mission—Denmark, Norway and Sweden; others to Scotland and Wales, and the remainder to different parts of England.

After receiving some excellent counsel and advice from President Wm. Budgett in regard to our labors, duties and mode of procedure, we were assigned to our various fields of labor. Elder Wm. G. Davis and myself were

appointed to the Birmingham Conference, under the presidency of Elder Joseph Goddard. Bidding one another farewell for a "little season," we set out, some to the fields assigned them, and others to visit our relatives and friends. Getting permission to visit my kinsfolk, I proceeded alone to Worcester and Hereford Counties, in which parts nearly all my kindred are located. Nearly a fortnight was spent in visiting and becoming acquainted with them all, during which time, I gave them, in my humble way, a little of the plain Gospel of Christ, and also distributed some tracts among them. But the most of my time was occupied in chatting over old family matters of the "long, long ago." I was kindly received and well treated by all whom I called to see; although they well knew I was one of those "Mormons" from out where "Brigham Young" lived—for such indeed, is the way they generally designate the "Zion of the last days."

From here I proceeded direct to Birmingham where I was assigned to the Northampton District to labor in company with Elder Joseph Orton. Said district includes Warwick and Northampton counties. The Saints in this locality are much scattered, there being only about sixty within a circuit of over two-hundred and fifty miles. Although they are, as a general thing, very poor, yet they greet us with light hearts and smiling countenances and say, as did the Apostle Peter "Silver and gold have I none, but such as I have give I unto thee."

Brother Orton and I have endeavored to warn the children of men in that section of country by proclaiming whenever an opportunity presented itself the truths of the Everlasting Gospel, and also by distributing the "written word" among them, in which labor the local elders have rendered us much assistance. On one occasion, while in Northampton, we posted twenty-one packages of tracts (which treat on the first principles of the Gospel) to the lords, dukes, earls, reverends, esquires, and others of the "upper ten," in that and adjoining places, whom we could not otherwise reach.

The Saints generally are firm in the faith, and very desirous of gathering to Zion, and I am thankful and happy to state that according to the out-look of things at present, a goodly number will shortly be delivered from this land, and I hope, ere long that all the "pure in heart" will be the recipients of the like blessing, that is, have the privilege of gathering to the chosen home of the Saints.

I can truly say that I have felt well in the discharge of my duties, and do to-day. Do not know that I have ever felt better, or that I ever spent a year of my life more pleasantly than I have done the past; although I left a good home and comfortable surroundings when only nineteen years of age, and have had in exchange the fare of the poorest of the poor; the shelter of the most humble cottage and oftentimes the dry bread of the poor, though honorable lover of truth, yes, and more than all, the "scoffs and scorns" of the world. But I do it willingly, I rejoice and feel exceeding glad, knowing that great will be my reward in heaven if I continue faithful in all things and endure to the end.

I have witnessed the healing of the sick under our own administration for which I feel to praise and thank God, our eternal Father. Whenever we have needed friends it seems that the Lord has raised them up; and so it is in regard to our way, which, at times seemed almost if not quite, hedged up, but by his providence it has always been opened again. I well remember an instance of this kind which I will relate: At one time during the winter our place of stopping was very unexpectedly closed by the death of the inmates of the same, but no sooner had the one closed than another was opened, and although the latter were not members of our Church, they provided us with comfortable lodgings and with wholesome food to eat, and treated us with great kindness. Since that time their door has been opened to us whenever we visited that part.

Having touched upon this point, I feel it my duty to mention several other good Samaritans in that district who receive the servants of God from time to time and provide for them

the necessities of life, and a clean and comfortable place to rest their oft-times wearied bodies. Among these are Mr. Henry Fowler of Wellingborough, Mr. Lenton of Coventry, and Mr. Bishop of Loxley. There is also another class that have made us welcome and ministered to our wants at different times. Among these are Messrs. Hamp and Roberts of Northampton, Mr. Banks of Coventry, Mr. Smith of Maxstoke, and Mr. Parsons of Loxley. There is still another I wish to mention before concluding, namely, the Rev. Mr. Kendle vicar of the last named place, who was extremely kind to Brother and Sister Seal during their severe illness, and continued so up to their death, doing all possible for their comfort and consolation. None of the above mentioned good people are members of our Church, but I know God will bless them for their many acts of kindness to His servants and will amply reward them for the same. I feel to say to all such—thanks for your many acts of hospitality and may peace, success and prosperity attend you in all your righteous endeavors. And to the

Saints of the Northampton district, I will say please accept my sincere thanks and the gratitude of my heart for all you have done for me which is much. My brethren and sisters be faithful to the covenants you have made. I pray God that he will bless and preserve you in the paths of truth and righteousness, and in his own due time deliver you from these lands.

About a month since, I was changed from the Northampton to this district and am now laboring in company with Elder W. G. Davis.

Looking over my diary, I see that during my sojourn of nearly seven months in this land we have baptized four, (Elders Orton, Davis, and myself), administered to eighteen; blessed four; held seventy six meetings, and walked over 1200 miles.

Praying that we as servants and Saints of God may more fully realize the responsible positions we occupy, and that we may seek to magnify the same, I am, with kind regards to yourself and all in the office,

Your brother in the Gospel,

DAVID SPILSBURY.

MINUTES OF A DISTRICT MEETING,

HELD IN THE CO-OPERATIVE HALL, BURY, ON SUNDAY, MAY 29, 1881.

Present from Utah—Elder Chas. W. Stayner, of the MILLENNIAL STAR Office; Isaac Duffin, Moroni Brown, Joseph Carlisle, Thomas Jackson, traveling elders in the Manchester Conference; and Elders John Donaldson, William Probert and David Cook, from the Liverpool Conference.

10 a.m.

Singing. Prayer by Elder Jackson. Singing.

Elder Duffin made a few introductory remarks, explaining the cause of the absence of President Smith, who was visiting relatives out of the Conference. He then called upon the branch presidents to report their respective branches.

Elder McClatchy then reported the Bolton Branch. There were three elders, three priests, and three deacons. Total members and officers,

thirty-six. There were some apostates in their midst, and this gave them trouble. But he felt thankful he had obeyed the Gospel, and was full of confidence in God that he would bless his people, if they lived their religion and did the will of Heaven.

Elder Unsworth next represented the Bury branch, which consisted of fifty-three officers and members. There were also some here who neglected their duties, and did not help support the work of God, and he feared, unless they speedily repented, they would be numbered among the foolish virgins "who had no oil in their lamps." Others, however, were doing well, and the branch was generally in a prosperous condition. He had lately visited nearly every family for five or six miles around. He closed by praying for

the future welfare of the people of God, and the salvation of the honest-in heart.

Elder Cook stated that the Pendlebury branch numbered sixty-nine, including officers and members. They had a Sunday school, and the priesthood attended the same, and assisted to rear the children in the work of the Lord. The branch was in a good condition.

Elder Steele reported the Tyldesley branch. The Saints were doing a good work, and laboring to teach the people around them the great principles of the Gospel of Christ. They numbered seven elders, one teacher, one deacon, twenty-four members; total, thirty-three.

The president of the Halshaw branch being absent, a report which had been forwarded by him was read by the clerk of the conference. The branch consisted of two elders, two priests, one deacon, eight members; total, thirteen.

Elder Duffin referred to those who were weak in the Church, and renewed the counsel to branch presidents to visit them, and endeavor to stir up their energy, and interest in the great work of God. Some were not worthy to remain on the list of membership, and should be dealt with.

Elder Carlisle said he was happy to meet with the Saints. He had no fault to find with the people of the district, as a general thing. The elders were doing the best they could to teach the people. Their main object was to hunt out the honest-in heart, and get them to embrace the truth. He knew God would gather "his elect from the four corners of the earth," and his faith was that the Lord would bless all the Saints if they would be honest, law-abiding and faithful.

Elder Stayner stated that doubtless regret was felt because President Carington was not present. But he would explain that when this meeting was appointed, and President Carington's presence solicited, he was already advertized in the STAR and otherwise to attend conference in Birmingham to-day. He could not therefore consent to be present at Bury, without annulling a previous

appointment. He then addressed the Saints in words of counsel and instruction on the subject of unity, showing its necessity and the benefits arising therefrom, as illustrated in the experiences and history of the Saints. He also stated that in dealing with negligent or sinful parties in the Church, care should be taken to visit and warn them thoroughly, and if unwilling to repent, then give them proper opportunity to face their accusers, and defend themselves before the council of their own branch, and let them have a fair, impartial trial. He called attention to recent instructions in the STAR, concerning the presence of the conference president, or one of the traveling elders of the district, being requisite at every council where members are to be dealt with for their fellowship. The Saints must set an example of fairness, justice and mercy in all their ministrations, that their skirts may be clear before God at the last day.

Singing. Benediction by Elder Brown.

2 p.m.

Singing. Prayer by Elder Probert.

Singing.

Sacrament was then administered.

Elder Brown then read a portion of the 85th Psalm, and disserted on the fulfillment of the words, "truth shall spring out of the earth, and righteousness shall look down from heaven." Showed that these words were brought to pass in the revelation of the plates from which the Book of Mormon was translated, and which were found in the earth as spoken by the angel from heaven to the Prophet Joseph Smith. He gave a very interesting account of the early history of the prophet in connection with the visions and blessings received by him, and closed with a powerful testimony to the truth of the Gospel restored to the earth in our day.

Elder Jackson was the next speaker. He bore testimony to the truth of what had been spoken and of the work of God. Touched on the mission of John the Baptist, and others, referred to by the previous speaker, showing that Joseph Smith had received authority to administer in the ordinances of the

Gospel direct from those who previously held the keys thereof upon the earth. He referred to the miracles in the land of Egypt, and quoted Scripture to show that greater miracles would be performed in the last days for the salvation of God's people, in the magnitude of which the former wondrous works of the Lord through ancient prophets, would be comparatively lost sight of, and sink into insignificance.

Elder Donaldson said he was always ready "to give a reason for the hope that was within him." He then gave some interesting details concerning the translation of certain characters from the ancient plates by the Prophet Joseph, and the taking of the same to Prof. Anthon, of New York; and read from Isaiah, 29th chap., to show how literally the words of the ancient prophet were fulfilled, by the conversation which took place with the modern professor. Almost the exact language being used by him in his conversation with Martin Harris, who showed him a copy of the characters and their translation by the prophet. Referred also to the kingdom spoken of by Daniel, and showed that the Church of Christ organized in the meridian of time was not the "little stone cut out of the mountain," neither could it be that kingdom which God would set up "in the days of the ten Kings," who were to be the outgrowth of the iron legs of the image—the toes of iron and miry clay, for they did not yet exist when Christ was on the earth. Testified to the truth of the latter-day work revealed through Joseph Smith, and declared that it would never be destroyed, but as Daniel predicted, should "stand forever."

Singing. Benediction by Elder Hopkinson.

6 p.m.

Singing. Prayer by Elder David Cook. Singing.

Elder Stayner read Acts xxvi, 14—21. One undeniable fact was presented to the mind of the reader of Scriptural history—that good and evil had always existed; and that in proportion to the efforts put forth by God's servants to spread truth and establish righteousness, the Enemy,

working through evil men, made antagonistic resistance, and sought to uproot the good they did, and to destroy the good seed as fast as it was planted. He then showed that this opposition to truth had extended to the sciences. How unwilling men had ever been to relinquish former traditions, notwithstanding the arguments of learned philosophers and the testimony of scientific discoverers! Illustrated it by the case of Galileo on the motion of the planetary bodies. Showed how this antagonism to truth was intensified when it involved religious creeds and practices, for in nothing were men so persistent as in matters of religion. In nothing were the enemies of truth so wickedly intolerant and persecutive, and at the same time, in nothing were the votaries of a form of faith so determined to live or die by their convictions, especially when that faith had been revealed to them from God. Showed how Paul was an illustration of this principle, and that because after his conversion he sought to teach the people the truths God had revealed to him, they caught him in the temple and sought to take his life. Spoke of the abundant proof accompanying the message of Joseph Smith. Not only had the prophet himself received visions and manifestations of God's blessing, but many others of the brethren had seen angels, also the ancient plates, besides visions of heaven concerning the future. And thousands could give evidence of the truth of these things. Elder Stayner quoted from history and prophecy concerning the kingdom of God in the last days, and testified in powerful language of the coming judgments which would speedily follow the rejection of the Gospel message, and warned the people that great things were near, even at their doors.

Elder Duffin then made a few closing remarks, and bore his testimony to the truth of the Gospel as preached by the servants of God.

Singing. Benediction by Elder Probert.

The meetings were well attended, and the addresses throughout the day were characterized by fervor and the outpouring of the Spirit of God.

JESSE HOPKINSON, Clerk